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THE BIG CITY IS OBSOLETE

By GEORGE SESSIONS PERRY

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"My job for the last few years has been to examine and report on the cities of the United States for the Saturday Evening Post, a job that took me 40,000 miles and during which I covered more than a score of the nation's biggest, and a few of the smaller, cities. The fact that I had lived both in American small towns and European and North African cities helped me, I think, to see the American cities in perspective. Now MacLean's has asked if the modern city is obsolete.

"Consider the cities of the United States: some of the newest, biggest, richest, most powerful on earth. I do not know a single American city which has come with a mile of meeting its downtown traffic and parking problems. This is particularly true of New York, Boston, Cincinnati, Atlanta and San Francisco. And the only really thorough way to relieve this problem would be to tear down a major portion of their business sections and start over.

"San Antonio, Philadelphia and New Orleans have serious unmet sanitation problems. Their garbage collection is atrocious, and, especially in San Antonio, rats and the typhus-carrying fleas which hop off the rats and onto the citizenry sent its typhus rate soaring. Others of our cities, most particularly Pittsburgh but in winter even Salt Lake City, are filthy and near asphyxiated with their own smoke. Most of the rivers that flow through our cities are more often than not excessively polluted. Yet these same cities, which must draw on these polluted streams for water, repollute them with their own sewage a little farther down, pollution which the next lower neighbor inherits.

"Almost all of these cities are heavily blemished with slums—Chicago has about 50 square miles of them—which usually encompass the perimeter of a city's business district, and breed disease, crime and misery. Few of our cities, some of them possessing famous parks, have anything like adequate recreational facilities, especially in the poorer sections.

"In the beginning cities were formed for two reasons. They were a herding together of human beings (1) for protection, since there was safety in numbers, and (2) for trade. After the coming of the Industrial Revolution, cities had meaning and importance as labor pools. These reasons for the existence of the big city are now passed or passing.

"As for protection, it was proved during the last war that open country was much safer. The cities were the first targets of enemy bombers, and none of our cities, according to the most competent available military information, is even remotely defensible against rocket-borne atom bomb attack, which, at this writing, appears to be what they are going to get in the event of another war. Our huge municipal clots of population and production can only make sudden and swift attack a thousand times more fruitful for our enemies than if both our people

and factories were scattered over the face of the land in population groups of, say, 25,000.

"Secondly, there is the presently accelerating decentralization of American industry. The automobiles in which the United States rides are being built to an ever-increasing degree outside of Detroit. You will recall the Ford Company began scattering its operations long before the war. Note the future plans of another of our large representative companies, General Electric. Instead of expanding old plants, it has tripled their number and dispersed their location since the end of the war. Most of the plants are small specialty plants employing from 30 to 1,500 people. According to Charles E. Wilson, president of General Electric, 'There is no doubt in our minds of the advantages of operating a small plant designed for a particular purpose in a small community.' He also points out the 'recognized social and economic benefits for employees.'

"The economic advantages of living in a small community are simple: lower costs all along the line. The rent each citizen pays and the rent of each person he does business with is lower, and it can be reflected in every purchase of goods or services.

"The social advantages are at least as manifest. We are all aware of the *extra nerve strain* and wear and tear which is a part of the cost of city life. Yet now that industry is moving to the small towns, more and more city dwellers are asking themselves: What am I getting for this premium price I am paying both in money and in nervous energy for the privilege of living in a big city?

"In almost every respect the Industrial Revolution has tended to make cities less tolerable, and to make each of the city's previously locally monopolized blessings available to the outlands—with the possible exception of excruciatingly expensive luxuries (\$25 dinners, \$10 theatre tickets, \$600 gowns) which not one person out of a thousand in any city can afford.

"Though the whole world has been profoundly disrupted and frustrated by the war, it is in the cities where the people, deprived of the stabilizing effect of living close to nature, have been the most *deeply frustrated*, where the tumult and the shouting are most chaotic, and where life is most bewilderingly complex. To quote Eleanor Pollock, 'The cities are hives of frustrated humanity waiting for some little man to come down the elevator shaft and bring them salvation.'

"Certainly the acutely high interdependability of people living in a great city has made the metropolis no place to sweat out the labor revolution of the last two decades. For while most of us moderns believe in and seek to protect labor's right to strike, each of us, at least privately, hopes that the inconvenience attendant on most strikes will accrue to somebody besides ourselves. But if anybody knows how to live in New York without being discommoded during an elevator, subway or bus strike, he is a rare and fortunate fellow. The same is true of a truck strike in Chicago, an automobile workers' strike in one-industry Detroit or a power strike in Pittsburgh. Yet only national labor disruptions, such

as a railroad or telephone strike, directly inconvenience the rural or small-town residents.

"Most of our older cities are the inheritors of enough liabilities due to political graft and extravagance from both present and earlier generations to be burdensomely loaded with debt. Take Philadelphia, Boston and Jersey City—all with heavy debts, high taxes and ramshackle municipal plants.

"To assess the educational advantages of the small town over the city or vice versa depends largely on one's point of view. Along with the city's often better-trained and better-paid teachers and more elaborate plant, there are usually overcrowding and certain other dubious environmental factors, as opposed to some of the advantages of raising children in a small town.

"Certainly no one has yet come forth as the champion of city living as a promotor of health. . . . Crowded urban transportation facilities keep the common man in possession of the common cold through much of the winter. In the nature of things, cities are the happy hunting ground of epidemics.

"The concentration of wholesale markets continues, like industry, to disperse over the land. This tendency has been retarded in the past by habit, the preference of country buyers for a reasonably anonymous fling at city fleshpots, and the ordinarily greatly superior facilities of the cities in respect to hotel accommodations, restaurants, legitimate theatres and night clubs.

"But the trend, growing out of the actual pressures of daily living, is, apparently inevitably, in the direction of decentralization of people and production to smaller municipalities. And it follows that such a trend cannot become a living reality without gaining a certain disquieting momentum. As a city begins to decline in population and wealth, its troubles become compounded in unexpected directions. . . .

"The ordinary American city, unable to fulfill the essential needs of human beings, except at an exorbitant cost in money, annoyance, nerve strain and being generally done out of the simpler pleasures of life, would seem to be faced with the necessity to fight, and that very inventively, for its life and some logical reason for its existence.

"The trek from city to suburb began about 1900. And in almost every ensuing year—most particularly in recent ones—there has been all the more reason for the acceleration of this trend as city life became more barren and rural life more fruitful, as U. S. industry, which largely molded the functional aspects of the nation's life, elected to follow the Ford precept. Again, too many people living together just naturally get in each other's hair. Why else do suburbanites spend two hours a day going to and coming from a job located in a place they can't bear to live within 50 miles of? Yet those who live inside the city not only pay higher taxes and are often bereft of the solace of a back yard, but must also face the exhausting bi-daily free-for-all of going to and from work from whatever distance. There is, moreover, the daily battle for lunch, in which millions of people must participate in order to have, in the same downtown district more

or less within the same hour, a bite to eat between breakfast and dinner. With the exception of Philadelphia, where shop people, taxi drivers, etc., are markedly more polite than in any other big American city, there is also the constant irritation of the especially abrasive manners of most city people in public. Crime, certainly organized crime, tends to gravitate to the cities. Due to nerves and over-crowding, most especially to the latter, there are more flare-ups of race prejudice, which sometimes is expressed in riots.

"To do the essential jobs of supplying decent living conditions as well as economic opportunity, a job which modern cities are failing to do, they must, unless they are to sicken and shrivel and succumb to the blight that affects Boston, Pittsburgh, Cincinnati, Philadelphia, and Portland, Maine, be (1) reconceived, (2) rebuilt in a way that makes them healthily functional places for men to live and prosper physically and spiritually, and (3) in many cases refinanced. Somehow, the elements of privacy, serenity, the individual dignity of the private citizen, and, perhaps, even that ultimate luxury, some association with nature as it burgeons and fades with the seasons, must be brought to the city dweller.

"I have been privileged to see the future plans of most U. S. cities, as worked out by their expert planning commissions. I don't know of any set of these plans which, even if fully completed, at the cost of however many hundreds of millions of dollars, will make its city as good a place to live, for the average citizen, as the average U. S. town of from two to twenty thousand where, for example, noise abatement is not an insoluble problem, where, instead, it is no problem at all. Here there is no organized crime, no really important opportunities for graft. People look upon their neighbors as recognizable human beings instead of as 'the masses,' as people from whom you expect human reactions and people who expect human reactions from you and hold you personally accountable, instead of thinking of you as one of the millions in a radio audience, who are and behave like a herd.

"As a machine for turning out relatively content and responsible human beings under 20th century circumstances, the nonurban community, I believe, is the more efficient system, and that not merely in North America but all over the world people are beginning to have a more unerring ability to determine what's good for them.

"In my opinion there is no doubt about the question of whether or not our cities are obsolete. My answer, for whatever it may be worth, is that they are emphatically obsolete. So far as U. S. living is concerned, they are gaslit anachronisms.

"Planning Neighborhoods," by Robert W. Kennedy, is a script used in the "Beyond Victory" series of the World-Wide Broadcasting Foundation, New York 22, New York. Presenting an admirable concept of neighborhoods within cities, it underscores the almost insuperable barriers to realizing the kind of city plan which encourages a true sense of neighborhood.

PHILOSOPHY OF COMMUNITY

CONSERVATION AND COMMUNITY ECONOMICS

A two-day conference on conservation at Antioch College has just been held. Pooling the experience of leading soil, wild life, forest and park conservationists, engineers, and educators of Ohio around the problem of the use of the 920-acre Antioch tract, Glen Helen, it developed into a conference on land use and in the public's education for better land use.

People accustomed to thought and action in specialized fields, before the close were expressing amazement at the degree of common purpose and responsibility in the matter of training people for the right land use. They also seemed to feel that Antioch College, in its wide variety of Glen Helen terrain and its broad academic offering, could have a unique function in the task of experimenting in every kind of land use and in the teaching of the basic understanding of principles and methods required for a "sustained yield production" to replace the nation's characteristic "drain of nature's capital."

There is no problem more crucial to the future of our society—perhaps for its very survival—than this to which the Glen Helen Development Conference gave most constructive effort. This seems a beginning of something very hopeful. What is basic to a sustained yield economy?

All energy is solar energy. It is of two types, current and stored. According to Professor Rupert P. Vance of Chapel Hill, our age has based its economy upon two developments, that of the discovery of the tensile strength of metals and that of the taking of coal, oil and other fuels out of the earth. Both tap limited supplies of stored-up resources in nature.

Older civilizations, like that in India, which used human and animal power, were tapping only current solar energy. Richard B. Gregg, who lived and studied with Gandhi in India, based his first book, *The Economics of Khadar*, on his research in current energy as used by the Indian village and the Congress Party's program of village self-help. The author writes that a new revised edition of this book is out and that a copy is on the way to Community Service. We hope to review it in a later issue. Such studies are important because, while great empires have risen and fallen with their vast predatory and centralized city capitals, the Hindu *Jajmani* (village community organization) of which caste is only a little and later addition, has remained nearly intact through perhaps four thousand years.

How can we say that modern progress and such survival are incompatibles, as one man recently did say, when the cities which have destroyed themselves gave themselves over to their philosophies of exploitation and waste and the villages of India, China and elsewhere which endured gave themselves to their own philosophies of land use, which at least sustained soil and life in spite of over-all imperialistic policies of speculation and abuse which they suffered?

But human and animal energy, fed by plant or animal nutrients, according to Dr. Vance, are not the only current energies possible. One of the most important kinds of power now used—hydro-electric—also taps current solar energy. Atomic power, if it ever comes into general use, will be derived mainly from the current sources. Tensile strength is also more and more being developed from current sources in the form of plastics derived from plant materials. Thus it is possible to go forward to modern application of a "sustained yield production." It is not necessary to return to a former simple economy based upon only human or animal labor as a tapping of current energy resources—or is it?

Is it possible for our complex, mechanized age to base its existence upon true conservation? If so, "community" economics in some form, as the peoples' mutual facing of the common problems which grow out of their dependence upon natural resources, will have to replace the prevailing present private or corporate exploitation of people and their resources for purposes of enhancing dividends for distant owners. Tapping resources and piping them away to benefit distant, socially and agriculturally disinterested owning classes destroys community wherever it is done as certainly as erosion destroys soil, and for the same reason. Depletion of community has always led to depletion of resources, and the reverse is also true. Conferences such as the Glen Helen Development Conference will have to include this problem of how communities of people can be related to the utilization of their own resources, as the crucial factor in the land use problem. This does not concern merely the farmer. It must be the central concern of every town, of every region and of all people whether of city or country—RALPH TEMPLIN

THE OVERRIDING TASK

"To recapture for human effort—for human life—the master quality, the supremely necessary ingredient, of wholeness: this is the overriding task of the epoch of revolution which is upon us.

"Not that life shall have abundance of physical goods, and not that life shall have material security, but that life shall be meaningful: this is the central need of the human being.

"Ancient man knew this truth with an intuition deeper than reasoned judgment, but with reasoned judgment, too. All over the earth, for twenty or fifty or a hundred thousand years, man's societies had as their momentous inward function (inward, as distinct from outward toward other tribal societies) the task of making life richly, profoundly meaningful for their members. Puberty rites, primitive secret societies, creation and origin myths, sacred places, the uncountable wealth of ritual drama, of mnemonically transmitted precept and poetry, of visual symbols and symbolic actions, of ascetic disciplines: the uses of these institutions were multiple, but their central use and effect was to bestow belongingness, meaningfulness, and intellectual and emotional certitude of union with earth, union with the race, union with realities which pass not away.

"Men must bestow meaning on their life; even evil meaning rather than no meaning at all. History, current events, the psychiatric clinic, all testify to this fact. The society that ignores this fact delivers itself to pathology at every level. Our present industrial society does largely ignore it."—from John Collier's introduction to *Operational Research and Action Research*, by H. A. C. Dobbs, Institute of Ethnic Affairs, Washington, D. C., 1947.

THE DYNAMO OF HUMAN LIFE

"Community—what a word that is! The life we have in common—the place where we live. It is the home—our families, our children, our parents. It is our friends, our neighbors, our fellow townsmen. It is the place of our work, where we spend our days, where we spend our lives. It is the only real world we know, the place in which we come face to face with other people, work out our human destinies, the place in which we count, if we are to count at all. Out of the mass of millions, in community we have special identity, are called by our name, are a sight gladdening to someone's eyes—some woman, some man, some boy or girl. How important—how important—how important if it is only a dog that wags her tail when we come into the drive, and sticks her muzzle in our hand.

"Community—here is the dynamo of human life. If it weren't for community influence, life would run down. It would exhaust itself like a storage battery. Somewhere to mark forever in your mind as the place in which you were born—somewhere to have your home—somewhere to marry—somewhere to have your children—somewhere to have them grow up into useful men and women—somewhere to join at long last the procession that leads to your father and your father's father. Community!

"How many millions of men fighting in the mud on the far-flung battle fronts remained there faithful to mission and duty because they held in their mind a picture, a picture of home and loved ones, the old familiar scenes of their community, a picture of the daily way of life in which they had placed all of their faith to the last ounce of their energy and to their last breath. It was a picture of America, but it wasn't an abstract map which they held in mind. It was the one tangible, vivid, meaningful image of the ones and place they loved best—home and home town—community.

"If we do not find the democratic way of life in our communities then we will not find it at all. If our communities do not find it, then America cannot find it. As our communities go, so goes America. Let's make no mistake about that. The spiritual flow of life begins at the bottom of the spring—the community. Choke it off there, and you pollute the Nation. Maintain it there—clear, fresh, abundant—and the Nation will be ever sustained."—James W. Armstrong, Community Organization Director of the Committee for Kentucky, before the Georgia Citizens Council, October 14, 1946.

EDUCATION FOR COMMUNITY

*News and Information
on Residential Adult Education and the People's College*
Edited by GRISCOM and JANE MORGAN

DANEBOD FOLK SCHOOL

Danebod Folk School at Tyler (in the southwest corner of Minnesota) has recently been re-organized and will seek to serve as a center for rural culture and education, creative folk living, recreational leadership, and community development. In face of the fact that too many of our young people in rural areas are leaving the land for the lure of the big city, the aim is to stress the value of rural living, to develop pride in farming, and to foster in rural people a love for their land, their communities and homes, their country, and their God.

DANEBOD FOLK SCHOOL HISTORY

Danebod Folk School was built in 1888 by Danish immigrants under the leadership of Rev. H. J. Pedersen, the founder of Ashland Folk School at Grant, Michigan.

The school followed the traditional pattern of the Danish folk schools with a three-month session each winter for men and a summer session for girls. Enlarged in 1904, the school accommodated about 60 students, and for many years it was filled to capacity. In 1917, the wooden structure burned, but the following year a new, substantial brick building was constructed. In addition to the main building, Danebod owns the old Stone Hall (1888) which was the original community meeting place, a large gym hall (1904), a small cottage, and a barn which was H. J. Pedersen's first residence.

Since most of the students were from Denmark, the language was, of course, exclusively Danish. Following World War I and the resultant decrease in immigration, the enrollment gradually diminished and by 1931 the school was closed.

The Folk School Association, however, continued to function and under the leadership of Rev. Holger Strandskov, an attempt was made in the middle thirties to begin an American Folk School, but again in 1940, the school ceased to function and the main building was left to decay.

In the fall of 1945, group meetings were held throughout the community and it was decided to restore Danebod again. A financial campaign brought in more than \$6,500. Through the following winter and spring skilled workers and volunteers repaired the building. By spring, 1946, children were taught religion, singing, folk dances, and gymnastics. In July, the Danish-American Young People's League held its National Convention there with an attendance of about 500, and the Farmer's Union met for its All-State Camp with an enrollment of about 150. In October, a folk meeting was held with participants from many states.

Danebod Folk School is a direct descendant of the folk schools of Denmark and wishes to preserve the best in folk school tradition. However, differences in circumstances demand a different approach. In Denmark, the average rural pupil who graduates at the age of 14 to enter farming or an apprenticeship, is ready at 17 or 18 to complement his training with a course at the folk school. Here, on the other hand, where most people go to school till they are 18, a three-month course has been found unfeasible, at least for the present.

Danebod Folk School will offer courses in cultural and co-operative living, not only for young people, but for all age groups. There will be no entrance requirements. The courses will be open to all regardless of creed or color. There will be no grades, no credits, and no diplomas. There will be courses in recreation, folk dancing, games, singing, literature, art, history, crafts, anything which will enrich the lives of the individual participants as well as the communities from which they come.

THE FARMERS' WINTER NIGHT COLLEGE

By CHARLES N. FORSBERG

Those of you who have been actively thinking of an adult education program for your church and community know of the difficulties that beset such an undertaking. Arousing interest in such a project and obtaining adequately trained leadership are a major part of any educator's consideration in the sponsoring of such a program.

A solution to these and other problems was found in a program instituted by Rev. C. R. McBride, who conceived an education project that would be interesting and stimulating, and yet bring to rural people ideas and helpful suggestions that could be applied in all areas of living. It was thus the idea of a Farmers' Winter Night College was born.

The area served by the Honey Creek, Wisconsin, and other nearby churches is strictly rural, and therefore any suggested program has to fit the needs and requirements of rural people. It is a farmers' education program with leadership on a college and adult level, held during the early winter evenings when the farmer is not as busy as in other seasons of the year.

The college idea was presented to a group of ministers and lay people in the fall of 1944. From this group representatives of the Methodist and Congregational Churches were selected to work with Mr. McBride. This committee worked with the Extension Division of the University of Wisconsin, the Midland Wholesale Co-operative, various churches, and several educational directors in the planning of a curriculum for the first college.

It was then decided to hold the college on six successive Monday evenings beginning with the last three in October and the first three in November. Each evening there was a class period of fifty minutes during which time seven different subjects were being discussed. There were classes in "What the Bible means to me," "Church music," "Cooperatives," "The raising of small fruits and truck

garden products," "Soil conservation," "The economics of farm and home ownership," and "Man, woman and child." Every registrant in the college selected the class of his choice and remained in it for the six successive Monday evenings.

A forum period followed the class sessions each evening. This began with a short devotion, and musical selection from the class in church music. It was the lecture-discussion type and each speaker presented his views after which the audience was encouraged to ask questions. Speakers were obtained in the following fields: cooperatives, education, economics, rural sociology, public service, and the church.

The second Winter Night College held in 1946 had six classes covering the following subjects: The Bible, church music, animal husbandry, the family, home planning, and leadership training. The forums were centered around the general topic of the community and its relationship to the farm, the school, the church, industry, social life and the world.

All of these were presented for the fee of \$1.00 for the six evenings, or \$.50 for one evening's participation. The expenditures were kept at a minimum because of the donation of time and experience by many of the teachers and speakers.

The response to this type of educational program was heartening. The first year the registrations reached 225. The second year the registrations did not come up to expectations, but the response of the 150 people who participated indicated that this program was meeting the needs of the people.

The people came to the college from an area within a 15 mile radius of Honey Creek and represented the twenty-five Protestant churches of this area which are cooperating in the sponsorship of this program. This last year two evaluation meetings were conducted to determine the course of the college curriculum for the following year. Recommendations were made both for the curriculum and for the board of directors selected from the various churches represented. These directors, 3 farmers, a storekeeper, a salesman and four clergymen are to review the recommendations of the evalution group, then select the curriculum and promote the college.

The center of activities in Honey Creek has been around the school, church and community hall and it is here that the Winter Night College sessions are held. In these three buildings are class rooms with adequate space and facilities for any discussion or demonstrations. The forum is conducted in the community hall which holds over 250 people. The college is held at Honey Creek not only because of the facilities that are available, but because the people are interested in promoting a community and interdenominational project that will help build better citizens.

The Farmers' Winter Night College is no longer an experiment in the field of adult education; it has proven that it can bring to the rural and farm people of America ideas of interest and value that lead to economic, cultural, and spiritual development.

NEW DANISH LEGISLATION

The January 1947 issue of *Adult Education Journal* carries a report by Peter Manniche, principal of the International People's College of Elsinore, Denmark, of new legislation for the organization and support of Denmark's folk schools. This new development of Denmark's great folk schools will be of interest to all who are concerned with the people's college movement.

"In 1942, a Committee appointed by the Minister of Education, consisting of representatives of the state and the principals and teachers of various types of schools [religious, rural, and industrial workers' residential short-term colleges], agreed on a proposal for new legislation. The act that was passed later ensures for all schools the full freedom to select their own teachers according to the needs of each individual school and irrespective of what kind of training these teachers may have had. The act also ensures that the schools are free to create their own curricula. Thus the long struggle of resisting those who insisted that schools receiving government support must undertake to teach Latin, or science, or something else, has been won.

"Much more generous state support for the schools and assistance to the students has also been provided. Grundtvig wanted the folk schools for all classes of people but as late as 1944 only a fifth of the students were other than children of independent farmers. The new measure will help to increase the proportion of town students by (1) increasing the assistance of town students who will attend rural schools, and (2) creating new special town schools. The largest part of the state support to the schools will come in the form of a subsidy equal to 50% of the teachers' salaries. Another part of the act allows teachers to maintain their seniority if they transfer to another school, thus making teachers more independent. Government funds will also supply a small fixed annual grant, 2% of the estimated value of all building and 35% of the cost of new books and other similar materials. However there is a fixed limit to the amount of support offered to any school. This limitation is due to a desire to prevent folk high schools from becoming too large. It is considered that the best number of students is between 70 and 120. . . .

"The folk high school for sailors is now being organized. The school at Ollerup, for gymnastics, conducted by Niels Bukh, is again in operation. No less than 10,000 teachers, many of them from other lands, have been given their training at Ollerup.

"The Danish legislature has endeavored to maintain the folk high school as a *school for life*, not for a special profession. This ideal will be carried forward into the future in spite of the changes in social and political conditions and a new valuation of ethical standards."

"So long as a city can grow without abandoning its unity, up to that point it may be allowed to grow, but not beyond it."—Plato, *The Republic*.

DECENTRALIZATION

Edited by RALPH TEMPLIN

IMPORTANT TRENDS IN DECENTRALIZATION

PIOUS POLICIES IN POWER POLITICS

If local self-government is democracy in conquered territory it is democracy at home. But the trend in most of the victorious nations gives no indication that we intend to apply this truth to ourselves.

Professor F. A. Bland, of the University of Sydney, in a recent article in the *Shire and Municipal Record*, states the issue clearly:

"It is useless, say the 'Big Three' [in the Potsdam Agreement], to think of erecting a central structure of government until the Germans have learned to manage their local affairs along democratic lines. The substance of democracy is found only in a decentralized administrative system where people acquire a sense of individual responsibility for the proper and efficient conduct of public affairs. . .

"In place of a decentralized system administered by popularly elected representatives of the local community, we have been satisfied with government by central officials distributed throughout the country, owning a primary loyalty to 'the city.' Whatever may be said for the efficiency of this type of administration it is condemned by the Potsdam Agreement. It must be condemned because it is irrefutable that it restricts the growth of local government institutions, and the cultivation of a sense of local responsibility. The tragic effects of our centralized organization are everywhere apparent.

"Surely it is ironical that we dismiss with contumely the very remedies that we deem essential for the reconstruction of Germany!"

WESTERN CULTURAL LAG

Waldeman Kaempffert in a New York *Times* Special to the Toronto *Globe and Mail* reviews an article in the *American Anthropologist* by Professor Oscar Waldemar Junek of New York University, who finds a high degree of standardization of culture in the modern world as a whole. Despite this technological identification nations still cling to outmoded political and social doctrines which vary to the point of conflict. "Our thinking is not yet essentially scientific and rational." The example of flourishing monopolies within the framework of the government-owned Tennessee Valley Authority is offered to verify this modern inconsistency. The point is that such cultural conflicts will also disappear when this divorce between idealisms and our actual living no longer exists. Mr. Kaempffert concludes:

"Some of these ethical, social and political doctrines clash with science and technology to a certain extent, so that for all our ethical preaching we still wage war with all the resources of science and engineering.

"If we can fully grasp our culture, we can shape it with the certainty that some of the worries that now afflict us may disappear. So we have to ask ourselves questions such as these: What is the good of movies or television? What

are they doing to me? Am I happier because I have only to open a can of stew to eat a meal, or would I be happier if I did my own cooking?

"Answering such questions means thinking about cultural patterns, and the more we think the better. It may well turn out that we shall find it socially more expedient in terms of happiness and security to decentralize productive and financial power, and if we do we may decide that it is better to have smaller communities than metropolitan regions in which many live lonely lives in crowded apartment houses. At any rate we cannot logically thrust our own technoculture on alien peoples without deciding how good or how bad it is for us and for them."

MONOPOLISTIC DECENTRALIZATION

Beside the above criticism of monopolies in the T. V. A. should be placed the proposal of the American Euka Corporation, in establishing the largest industrial enterprise in the counties making up the "trading region" of eastern Tennessee, to build "in open country" and "provide a typical example of the kind of decentralization which has been made possible by the advent of hard-surfaced roads and grid-distribution of electric power."

Already in this section of the T. V. A. assurance of future security is seen, by the New York *Times*' October 27, 1946, write-up, in the "balanced economy that has grown up during the past ten years, partly by accident and partly by design. The investments and cash income of the residents of this area are about equally divided between agriculture and industry."

MONOPOLY ON THE MARCH

From various authoritative sources comes the warning that "monopoly is again on the march." Such is the title of the leading article in the December, 1946, *American Mercury* by Vance Johnson. It is valuable as a review of these various sources of factual information. It reports more than a thousand mergers and acquisitions in manufacturing and mining alone in the past five years and a new fifteen-year peak in mergers in the last quarter of 1945. Mergers in 1946, to the time of the study, showed little decline. The author makes the important point that, "Unfortunately at this writing there has been far more talk than action on behalf of small business."

CALIFORNIA VS. UNITED STATES

Recent conflict between state and nation in California points up the truism that mere reduction in size of administrative units cannot insure greater degree of human independence or well-being. The Federal Government has decided to undertake the Central Valley Project at an ultimate total expenditure of \$1,800,000,000. The initial appropriation is for \$374,000,000 and the project has been voted under the Reclamation Act of 1902, which, however, stipulates that the benefits shall accrue to small holders of not more than 160 acres.

United States Senator Sheridan Downey of California has now introduced a bill in the Senate to repeal the 1902 act. Otherwise he favors California's taking back the Central Valley Project from the Federal Government. The reason offered

is the necessity to increase the water already provided to land in both small and big farms. What this really means can be seen from an examination of Kern County, one that is to be included in the project. The Kern County Land Company, chiefly interested in this state's-rights move, owns a total of one-half million acres, 400,000 of which is in Kern County and will be directly affected. Thus, the state's sovereignty issue is directly used as a club to beat thousands of migrant laborers or share croppers into still further submission to a slave's status.

Decentralization, even according to Webster's definition, does not mean the change from mere bigness to smallness in units of operation. It applies always to the element of "control." The important matter in decentralization is that people learn to serve themselves equitably, and that involves cooperation in units of any size as the alternative to competition in units of any size. The tragedy of California's struggle is that the spirit of sharing control is wholly missing.

CITIES PROGRESS TOWARD DEATH

"One must view the swift development of the metropolis from an ideal position in time and watch the transition that takes place over a period of a century. First the back gardens and the breathing spaces disappear, since the land is becoming too dear for such open areas: then the original residential areas are eaten into from within, as if by termites, as the original inhabitants move out and are replaced by lower economic strata: then these overcrowded quarters, serving as an area of transition between the commercial center and the better dormitory areas become in their disorder and their misery special breeding points for disease and crime: see the careful investigations of the Chicago sociologists. But every area in the metropolis tends to be a transitional area; and because of the very instability and uncertainty as to future uses, each area tends to go through a period in which the necessary repairs and renewals are not made. Since stability of uses and values means, from the commercial standpoint, a state little better than death, there is no motive in the existing economic regime sufficient to combat the habits that make for deterioration and blight."—Lewis Mumford, *The Culture of Cities* (New York, Harcourt Brace, 1938, 586 pp.). p. 245.

The plight of the two aged aristocrats of unknown wealth, barricaded behind mountains of cast-off rubbish in their great mansion, does not make sense in our world until it is seen as a symbol of absolute resistance to the inexorable trend of city civilization toward death; in our age, proceeding with unparalleled tempo because of the multiplicity of machine-produced things.

"The Homesteader" has commenced a "Directory of Equipment, Supplies and Services." A new edition of "The Have-More Plan" by Ed and Carolyn Robinson, is also available from the authors at Noroton, Connecticut.

How the Robinsons developed their suburban homestead is told in the March 29 issue of the Saturday Evening Post, "Pioneers on the 5:15."

The Limitist, by Fred J. Raymond (New York: Norton, 1947, \$2.)

"Limitism" is the legal setting up of "a precise limit to any act or activity" as a method of controlling undesirable practices in industry or elsewhere. The author's plan would provide, for business, a limit on number of employees in cases where delivery to customers is from more than one point of delivery; for agriculture, a limited quota fixed for each of the various commodities which are produced for sale by any one person or corporation, in large amounts.

Such limitation legislation has been proposed before, for example by the Danish engineer, L. R. Neinstaedt, whose proposal would have a limitation set on the horse-power allowable for use in each factory.

Not all evils, however, are to be found in size. Some are inherent in the institutions and practices themselves. This has probably never been better illustrated than by the irresponsibility and immoral social sense which often accompanies the distant ownership peculiar to modern capitalism, be it ever so limited in scale.

Furthermore, capitalism, which began as stress upon free private initiative, proceeded in its development to minimize the possibility of free competition which tended to waste profits. It was discovered possible definitely to enhance profits through the collectivism of capitalism which we call monopoly.

So we have the strange fact that capitalism began with one thing—private ownership, enterprise and initiative—and has moved steadily toward its opposite. The force which propelled capitalism in this direction was there from the beginning, in the form of an insatiable desire for more and more profit, at first for private owners—eventually for stock holders. Which of these capitalisms is Limitism to restore or preserve; that which is gradually fading out in which small private business was the rule rather than the exception, or that which now increasingly exists? Present capitalism has in its forms, untouched by this plan or any other mere limitism, evils greater than those due to mere bigness, of which irresponsible ownership through stock holding is only one illustration.

Such a check on bigness would probably prevent disasters which inevitably result from periods of overcentralization. It would, as the author says, perhaps save capitalism by preventing the "disaster of recurrent collapse." But do we want capitalism to be saved by merely keeping it within certain bounds, or do we want it to be re-formed in fact so that, like all institutions in a true democracy, it will come to exist only for the people as a whole and their welfare? For that we will have to find a way to distribute responsibility toward control, as well as the benefits in goods and services. Cooperation, imperfect as it may be, seems the only institution of industry so far designed by modern man which can do this or even proposes to do this. It is possible, even, to see values in bigness for a true consumer cooperative structure—all the values, for instance, of the best chain store, but free from the evils which are named by this author. It would be a mistake artificially to discriminate against bigness as an evil in and of itself.

—RALPH TEMPLIN

CHURCH AND COMMUNITY

CHRISTIANITY, COMMUNITY AND THE REVOLUTION

"The psychological problem of which modern Protestants are conscious has its roots somewhere in the Protestant conception of man and history.

"Protestants differ as to exactly what this 'human situation' is. They all seem to agree that it consists in being finite, free within the limits of finitude, capable of achieving at least some further measure of freedom, capable in a way of self-transcendence, self aware, each self being capable of being aware of others, capable of being aware of God (exactly how this last, there are again differences).

"Protestantism, because of its view of the 'human situation,' is liable to paralysis in politics and social organization. The only remedy for this is the development of a Protestant theology of community.

"Despite all the importance Calvin placed upon the Church and Christianizing of society, as well as conversion of the individual, it is that individual conversion which has remained the crucial religious act in Protestantism. Yet the moments which nowadays have most significance for us are often moments of community: those are occasions when one responds with spontaneity and freedom to the other members of a small group. Such communities, it seems to me, are most often *formally* secular and not 'Christian.' We modern Protestants seem to live in one sphere as religious individuals, and also in another, sharply divided from the first, as persons in transient secular community.

"We have a Protestant theology of the perennial human situation which gives us a pretty realistic understanding of our individuality. We need an extension of that 'theology of the human situation' in order to cover the experience of community, as well as of individuality.

"I must make a very firm distinction between community and collectivity. By collectivism of mass-behaviour I mean group-behaviour in which individuality is lost in the group, or is suppressed by the group, or has not yet arisen. I believe that community can come only from a full recognition of individuality, and that an unfailing sign of true community is the heightened individuality of each person in the group. It will have been noticed that it is very difficult to write clearly about community. That is because the experience is still pretty new and strange. The difficulty becomes acute when talking about 'responsive behaviour.'

"Responsive behaviour (and therefore, community) depends on the recognition and heightening of individuality. Community does not limit the freedom of the individual. It extends individual freedom of action to areas which by definition are inaccessible to the individual in isolation to areas of behaviour in conjunction with other individuals.

"I find Niebuhr's title 'Moral Man and Immoral Society' significant. I believe its implications are true because the national and political societies to which we belong are as a matter of fact collectivities. But a *community* would not necessarily be immoral. A collectivist group is irredeemable as a group, because it

must assert its own rhythm or pattern as absolute. But I cannot see why a *community* must of necessity be immoral or irredeemable.

"From a Christian point of view, community is open to two moral dangers at least, and is therefore constantly in need of redemption. First, there is an ever-present temptation to close the community—that is, while maintaining free relations amongst certain persons, to exclude others from that free relationship. Only a completely open community can justify itself on Christian standards. The open community cannot exclude even those who by refusing to recognize the individuality and equality of others, or for some such reason, wish to exclude themselves. The redemption of such people must be made part of the community's redemptive work.

"Secondly, community, even a completely open community, may be introverted. Imagine, for instance, a universal human community after the final ideal of a Communist society—a completely open community where each strives to give according to his abilities and is entitled to receive according to his needs (begging for once any questions about the potential infinity of human needs and the potential indefiniteness of human abilities). Such a community becomes its own aim and justification. This can be attacked only from a religious standpoint and only on the assumption that religion is true and atheism is untrue. A Christian would make the further demand that the community recognize and respond to his loving God—that is, he would demand that God be admitted to the community, and that doing the will of God become the aim and purpose of the community. He would be demanding, in fact, the Kingdom of God.

"The problem becomes a very real and immediate problem, because we have no theology of such a redemption of community—we have only a theology of redemption of the individuals, 'as individuals,' who are members of that community, that is, we have a theology of the redemption of individuality. *We need also a theology of redemption of community.* I believe that such a theology, made concrete in a community seeking that communal redemption, would solve the Protestant dilemma, and cure the Protestant paralysis.

"I am convinced that we need a new Christian unit. This unit must be at once a weapon and an end in itself. Churches tend to be ends in themselves only. Political parties tend to be weapons only, though when they seem not to be succeeding as means they sometimes convert themselves into ends. This unit must be at once an open Christian community and revolutionary prophetic agent in practical politics. Such a unit can function only within political democracy. In situations where majority decision has no chance of becoming law, or where minority opinions are suppressed by law, no open community is possible, and a completely different organization, probably like the Christian underground, would need to be adopted. The political programme of such a unit would be democratic socialist—socialist because the enlightened self-interest ethic of capitalism is anti-Christian, and because capitalism is in practice suicidal. But it would not equate democratic socialism with the Kingdom of God or with Christianity.

The communal nature of the unit and the political democracy of the society in which it is working, would prevent it from using certain types of political tactic.

"Within the unit, it seems to me that the demands of the Kingdom of God become absolute—they apply as direct possibilities."—Condensed from *Australian Inter-Collegian* by *The Guardian*, Madras, India.

This article has been still further condensed. It feels after an urgent cure and makes a suggestion of great merit, though it seems to us to carry over unnecessarily the fatal Protestant dichotomy between sacred and secular, both in its "theology" of community and in its application to political reform.—R. T.

THE CHURCH AND COMMUNITY CENTERS

"Some will assert that each community already has its centre in the church or chapel and that our Christian society has its purpose clearly expressed in the doctrines of one of the religious denominations. There are two objections to this view. The church has ceased to be the effective social centre of the community because the majority no longer use it, and there is no indication of a significant revival of churchgoing. If we are asked to find moral purpose in one of the dogmas, the question arises 'which dogma?' Each of the Christian denominations divides the diminishing number of its adherents from each other socially, while the mass of the people is indifferent to all dogma. Since we cannot put the clock back, we must take mankind as it is and create a standard of moral values on a basis of common belief, common, that is, to the active adherents of existing creeds and to the greater number who take no part in organised religion."

"That common belief is surely to be found, for this country at least, in the ethics of Christianity which we have largely disregarded but never in principle rejected. The need is for a unifying Christianity for immediate application to the daily lives of all. 'Basic Christianity' is defined by Dr. H. D. A. Major in a recent book as 'the most fundamental universal and needful elements in historic Christianity expressed in the simplest and clearest terms.' In the past lip-service has been paid to the Christian creed while society openly flouted the Christian way of life. Since we have perforce lost the old faiths it is only by living like Christians in a society which demonstrates the Christian virtues that we may discover our new beliefs."

"If the community centre becomes the preserve of any one religious denomination it will lose its function of uniting the community. If, on the other hand, it fails to draw its strength from a sense of moral purpose it will have little more social significance than a new cinema."—Tharold and Farrow, *Community Centres*, Home and VanThal, 1945.

This statement raises the crucial dilemma in all the community work of church groups. It is possible that if the church will learn how to lose its life for Christ's sake it may find its life again in the Beloved Community, with dynamic local application like the "brotherhoods" of original Christianity in which all classes, creeds, religions, nations and races found welcome. These locals may

also, like them, form community again, both with respect to an inner oneness of spirit and purpose and the concrete ways of making that spirit and purpose gear in with the whole of living.

CHRISTIAN COLLEGES IN COMMUNITY

Mount Union College of Alliance, Ohio, completed the first year of its Project on Church and Community Relationships at the end of 1946 and reported results in a five-page mimeographed paper by Professors Ortmayer and Powell. Three results were sought. (1) Research that could aid local churches in meeting demands of community change was undertaken. (2) Assistance was given, on invitation, to local churches in the working out of such adjustments. (3) College students were given opportunity to participate, thus developing, it was hoped, an awareness of the church's place in the community and an attitude which would make their membership vital later on. Special courses are provided through the departments of "Religion and Philosophy" and "Sociology" which include such subjects as Rural Sociology, The Rural Way of Life, The Small Community (using the book by Arthur Morgan) and Church and Community.

EARLHAM OPENS DEPARTMENT OF COMMUNITY STUDIES

Earlham College, at Richmond, Indiana, announces the opening this summer of a new department to be called "Community Studies." Dr. William W. Biddle of the Home and Farm Administration of the United States Department of Agriculture has been called to head the new department. This is only the beginning of a plan for college service to communities and for an awakening among students of community concern through a scheme of coordination which ultimately will involve, as it is planned, a number of community laboratories, the department of Community Studies and a folk school type of conference center near the college. The Community Service staff of Yellow Springs, Ohio, have made their services available for the study which was carried out in advance of this action, are watching the experiment with great interest and will stand ready to cooperate in any possible way as the Earlham community program is developed.

KANSAS CHURCHES CO-OPERATE

Ten major denominations in Kansas have formed a "compact of interdenominational cooperation" in which they propose to furnish "a more unified and wholesome fellowship . . . by the merging or federating of congregations." Such denominational leadership will give spiritual impetus to all church community efforts now being sought locally and will tend concretely to augment community activities.

"The Community," a radio script suitable for use in assemblies and community gatherings to encourage community selection of "living memorials," is available from the National Education Association, Washington 6, D. C., for 15c.

AGRICULTURE

CANADA COOPERATIVES

"Cooperative Farming," published by the Dept. of Cooperation and Cooperative Development, Regina, Saskatchewan, in its fifth issue tells the stories of several cooperative farms, which are now in their second or third year. The Sturgis Farm Cooperative Association, which includes five farmers, has gone through two crop seasons. The farmers have bought 80 acres and are building there ■ group of houses. The farmers are living in a compact group so that members can specialize on various type of work, can organize their labor more efficiently, and obtain electricity, water, etc., at a lower cost. After uniting they were able to sell a quarter of their farm machinery (\$4000 worth). The five members farm 1700 acres, their assets being \$59,520. In the first year of operations the crop was worth \$19,000.

If cooperation can succeed it provides a way for maintaining rural life under modern technical conditions.

"HUNGRY PEOPLE WITH FULL STOMACHS"

"Our first few years on the farm were happy and profitable ones. My father and older brothers, with the aid of a number of hired hands, cut down the trees, cutting the suitable ones into railroad ties, fence posts, and fire wood. The newly cleared land at first produced abundant crops. The grass in the pastures grew prolifically; however, the cattle very quickly did increasingly worse. Our field crops seemed to just stop producing. During the last years on the farm, our farm situation seemed to be nothing but tragedy. I can recall that during our last years of farming, we made less than one bale of cotton on over twenty acres which were planted to cotton.

"At that time, it seemed to me that the Devil was really after us. We worked hard. We diligently kept our fields clean. We even raked and burned our cotton and cornstalks so that they would not handicap the subsequent crop. The grass in our pasture was nice and tall and green, but the Devil seemed to be winning. Our cattle seemed to starve to death on a full stomach. They didn't actually lie down and die, but it seemed that as they would eat more and more, their bellies would get larger and larger, and they would get runtier and runtier from having to carry their bellies around. . . .

"We took all from our soil, adding nothing back. Our diligent tilling of the soil, with no cover crops, only hastened the dissipation of the organic matter and subsequently, the loss of essentially all minerals, as well as the sandy hillsides themselves. The loss of the organic matter caused the once loose and crumbly lowlands to convert to baked, cement-like glades. . . .

"I also know that my baby boy will be slowly starving if he eats food grown off of my present poor East Texas farms, providing that I farm them in the traditional way. He may not lie down and die, but there will forever be that hidden hunger for those essential life-giving minerals which are now absent and for

vitamins and for other food factors which cannot be developed by the plants grown in the starving and dead soils of East Texas, and the South proper, for that matter. Mineral deficiencies in our soil and as a result, deficiencies in our food, are as hard for some people to believe in as bacteria were when Pasteur revolutionized medicine by demonstrating their relationship to disease.

"Doctors and dentists know that many diseases can be traced to dietary deficiencies, and that many sick people are just hungry people with full stomachs. It seems to me that the relationship between poor, eroded, mineral-deficient soils and the sickly, anemic people that exist on them should be obvious even to the casual observer. It should also be obvious to the chemurgist that, if he wishes to secure raw material for his industrial operation, his number one problem will be the productivity of the soil. . . .—Gilbert C. Wilson, "Chemurgic Uses for Old and New Crops," Chemurgic Papers, 1946 Series, No. 5.

HOPEFUL SIGNS DESPITE ADVERSE TRENDS

"Speaking at the National Catholic Rural Life Conference, before a sectional meeting on 'family type' farms, Mr. Capt, Director of the Bureau of the Census, Department of Commerce, said that city and town population had multiplied by more than 350 since the first Census in 1790, as contrasted with a growth of only about 16 times in the rural population.

"Mr. Capt drew on the 1945 Census of Agriculture to demonstrate the high productive level reached by the individual farm worker, who is now producing an annual crop valued at about \$2,500, seven times the \$360 worth produced by his grandfather in 1870.

"Farms are becoming bigger and fewer in number, said Mr. Capt. The average farm in 1880 measured 134 acres; it has grown to slightly under 200 acres since that time, and there are now over 100,000 'super-farms' of 1,000 or more acres each. In contrast, said Mr. Capt, more than a half-million farms have vanished since 1920; today we have fewer than six million farms in the nation.

"The mechanization of farming was described by Mr. Capt as occurring in two stages: The development of large, animal-drawn farm equipment; and the substitution of mechanical power for animal power. 'We may be no further than half-way along the road to mechanization,' said Mr. Capt. 'When revolutionary tools like the cotton-picker come to be widely used, they may drive the farm economy even further in the direction of larger and fewer farms with greatly increased production per farmer.'

"Mr. Capt traced the migration of farm families out of the agricultural basin of the Middle West between 1930 and 1942, asserting that 'the finest farming area in the world is not retaining its people.' Migration losses exceeded two million persons in the 24 states which comprise the Mississippi watershed, he said.

"Despite adverse trends, hopeful signs for the future of small farming were noted by Mr. Capt, including the development of new techniques of food preservation, particularly deep-freezing and dehydration, which make it possible for

small farming communities to preserve and market their crops without loss through perishability. According to Mr. Capt, these techniques have moved the great producing areas of the Middle West 'a thousand miles nearer consumer markets.'

"Mr. Capt pointed to 'model' farming areas, such as Lancaster County, Pennsylvania, where, he said, diversified agriculture on small holdings is a highly profitable enterprise. 'If the whole State of Iowa were farmed according to the Lancaster pattern,' said Mr. Capt, 'there would be room in the State for an additional 300,000 farm families; farm values would more than double; it would become a vastly greater market for farm machinery and other farm facilities; and the dollar value of its farm production would more than double.' In areas such as these, said Mr. Capt, agriculture does not depend on 'bigness,' but upon continued better utilization of the land."—From a release by the Department of Commerce, Washington 25, D. C., October 14, 1946.

"The utilization of the sweet potato as a great source of industrial chemicals is close at hand. The sweet potato stands at the top of the list of new chemurgic crops for Texas and the South."—Gilbert C. Wilson, "Chemurgic Uses for Old and New Crops," Chemurgic Papers, 1946 Series, No. 5.

About 200,000 American acres, says Hugh Bennett, chief of the United States soil conservation service, have been ruined or seriously damaged for crop cultivation by soil erosion. Improved soil conservation practices on the 460,000,000 acres of food crop land remaining in the United States is clearly important to the future welfare, not only of agriculture, but of our entire population.

In addition it may be of great significance to develop methods designed to reclaim run-down farms. That these farms can be made productive and profitable if suitable farm practices are followed is suggested by the experience of Henri Anger of New Hampshire, as described in the *Farm Journal*, March, 1947, by Dorothy S. Towle. Anger credits his success to the generous use of fertilizers and good grass mixtures to rebuild pasture land to the point where it can sustain a profitable dairy herd.

"About one-eighth (27,000) of Kentucky farms, not including part-time farms and land tilled by croppers, are tracts of less than 30 acres with an average of less than 10 acres well suited to cultivation."—From "A Report on Agriculture" by Dean Thomas P. Cooper, Kentucky Experimental Station.

From 1940 to 1945 the number of farms in the Great Plains area was substantially reduced, from 5% reduction in North and South Dakota to 12.1% in Wyoming.—A. H. Anderson of Bureau of Agricultural Economics.

SMALL COMMUNITY ECONOMICS

SMALL BUSINESS AND THE COMMUNITY

Walter R. Goldschmidt's study of two California communities (*Small Business and the Community: A Study in Central Valley of California on Effects of Scale of Farm Operations*, Senate Committee Print No. 13, 79th Congress, Second Session, U. S. Government Printing Office.), offers certain conclusions particularly significant to the small businessman and to an understanding of the importance of his place in the community.

" . . . Not only does the small farm itself constitute small business, but it supports flourishing small commercial business.

"Analysis of the business conditions in the communities of Arvin and Dinuba shows that—

(1) The small farm community supported 62 separate business establishments, to but 35 in the large-farm community; a ratio in favor of the small-farm community of nearly 2:1.

(2) The volume of retail trade in the small-farm community during the 12-month period analyzed was \$4,383,000 as against \$2,535,000 in the large-farm community. Retail trade in the small-farm community was greater by 61 percent.

(3) Expenditure for household supplies and building equipment was over three times as great in the small-farm community as in the large-farm community.

(4) The small farm supports in the local community a larger number of people per dollar volume of agricultural production than an area devoted to larger-scale enterprises, a difference in its favor of about 20 percent.

(5) Notwithstanding their greater numbers, people in the small-farm community have a better average standard of living than those living in the community of large-scale farms.

(6) Over one-half of the breadwinners in the small-farm community are independently employed businessmen, persons in white-collar employment, or farmers; in the large-farm community the proportion is less than one-fifth.

(7) Less than one-third of the breadwinners in the small-farm community are agricultural wage laborers (characteristically landless, and with low and insecure income) while the proportion of persons in this position reaches the astonishing figure of nearly two-thirds of all persons gainfully employed in the large-farm community.

(8) Physical facilities for community living—paved streets, side-walks, garbage disposal, sewage disposal, and other public services—are far greater in the small-farm community; indeed, in the industrial-farm community some of these facilities are entirely wanting.

(9) Schools are more plentiful and offer broader services in the small-farm community, which is provided with four elementary schools and one high school; the large-farm community has but a single elementary school.

(10) The small-farm community is provided with three parks for recreation; the large-farm community has a single playground, loaned by a corporation.

(11) The small-farm town has more than twice the number of organizations for civic improvement and social recreation than its large-farm counterpart.

(12) Provision for public recreation centers, Boy Scout troops, and similar facilities for enriching the lives of the inhabitants is proportioned in the two communities in the same general way, favoring the small-farm community.

(13) The small-farm community supports two newspapers, each with many times the news space carried in the single paper of the large-farm community.

(14) Churches bear the ratio of 2:1 between the communities, with the greater number of churches and churchgoers in the small-farm community.

(15) Facilities for making decisions on community welfare through local popular elections are available to people in the small-farm community; in the large-farm community such decisions are in the hands of officials of the county.

"These differences are sufficiently great in number and degree to affirm the thesis that small farms bear a very important relation to the character of American rural society. It must be realized that the two communities of Arvin and Dinuba were carefully selected to reflect the difference in size of enterprise, and not extraneous factors. The agricultural production in the two communities was virtually the same in volume— $2\frac{1}{2}$ million dollars per annum in each—so that the resource base was strictly comparable. Both communities produce specialized crops of high value and high cost of production, utilizing irrigation and large bodies of special harvest labor. The two communities are major urban centers, similarly served by highways and railroads, and without any significant advantages from nonagricultural resources or from manufacturing or processing. The reported differences in the communities may properly be assigned confidently and overwhelmingly to the scale-of-farming factor.

"The reasons seem clear. The small-farm community is a population of middle-class persons with a high degree of stability in income and tenure, and a strong economic and social interest in their community. Differences in wealth among them are not great, and the people generally associate together in those organizations which serve the community. Where farms are large, on the other hand, the population consists of relatively few persons with economic stability, and large numbers whose only tie to the community is their uncertain and relatively low-income job. Differences in wealth are great among members of this community, and social contacts between them are rare. Indeed, even the operators of large-scale farms frequently are absentees; and if they do live in Arvin, they as often seek their recreation in the nearby city. Their interest in the social life of the community is hardly greater than that of the laborer whose tenure is transitory. Even the businessmen of the large-farm community frequently express their own feelings of impermanence; and their financial investment in the community, kept usually at a minimum, reflects the same view. Attitudes such as these are not conducive to stability and the rich kind of rural community life which is properly associated with the traditional family farm."

COMMUNITY STORIES

"A WHOLE COMMUNITY WAS CHANGED"

(*From a Letter Shared by a Reader*)

"I had a conversation on the train which I think I shall long remember, and wish I could share with (a) all educated women who feel cramped in a small town, (b) anyone who loses sometimes the faith that education is a natural want, and (c) anyone involved in the conflict between parents and property as represented in our local government machinery. Incidentally this is a story of French Canada, one more example of the community of experience and fundamental desires which I believe will soon bridge the rift between the two language groups in Canada.

"It started by my asking about a family of gifted young musicians of whom I had heard and whom I knew to be of the same name and from the same district as my companion, who was a fellow naval officer, a bilingual French Canadian, delicate in build, not too strong in health, and with the sensitive courtesy, and dependence on 'touch' and balance rather than on force, which I came to think of as the chief characteristic of Quebec province. He spoke of them modestly as relatives and went on to say that they had been taught by a woman who for 15 years had devoted herself to teaching, for a very small fee, any children who had promise: she was not merely a good performer but 'had the right way of thinking about music'; he described the patience with which she would teach some tiny tots to do perfectly some simple song, and how a whole community was changed: people who had had no taste for the classical in music or anything else acquired it from this woman and her sister.

"Her sister was equally remarkable: she had been a successful teacher in the local school for 5 years when the school board found someone they could get for a few dollars less and dropped her. Thereupon she set up as a teacher independently and many young people have passed through her hands; she took them from the earliest age till they had to stop or went on to seminary, convent or college: at one time recently five of her pupils were at the head of classes in various institutions. I asked where she herself had learned: in the convent and from her mother who trained her to find out for herself whenever she was not taught what she wanted to know. (And where did the mother get it?)

"At this point I wondered whether the sisters had had private means, but no!—if the school board did not appreciate her, evidently the fathers and mothers in the community did, for the teacher earned from the first more than she had been receiving from the school board. A partial misunderstanding of my last question brought information that 'they are both married now,' which seems to me to add something to the story: all this energy was evidently not even the result of 'repressed' energies, but simply of native sense, strength and idealism."

COMMUNITY PLANNING AND COMMUNITY CENTERS

Evidence of a growing literature on community centers and community planning are the following publications which have been received since March, some from England and Canada, and some from the United States.

Town Planning, by Thomas Sharp (New York: Penguin Books, 245 Fifth Avenue. Revised 1945. 121 pp.). "We can continue to live in stale and shameful slum-towns, or in sterile and disorderly suburbs. Or we can build clean proud towns of living and light. The choice is entirely our own."

Country Towns in the Future England, a report of the Country Towns Conference, 1943 (London: Faber and Faber. 140 pp.).

New Towns, by Sir Henry Bunbury. No. 18, *Current Affairs*, December 14, 1946. London: Bureau of Current Affairs.

New Towns Act, 1946 (London: H. M. Stationery Office).

Community Centres and Associations, by E. Sewell Harris (London: National Council of Social Service).

Community Centres: Living Communities. (Same publisher).

Community Centres (Winnipeg: Department of Municipal Affairs, Legislative Buildings. August, 1946). Suggests plans for physical and social organization leading to a community center.

Community Centre Planning. Bulletins 1 and 2. *The Community Center Idea* and *The School and Community Centres* (Regina, Saskatchewan: Adult Education Division, Department of Education. November and December, 1946).

Communitas, by Paul and Percival Goodman. Chicago: University of Chicago Press, 1947. \$6.00. (Reviewed on page 92).

New British Towns for Old, by F. J. Osborn, article in the *National Municipal Review*, April, 1947.

Planning Your Town, April, 1947, issue of *Platform*. (New York 18: Newsweek Club Bureau).

Local Planning in Tennessee, progress report, 1945-46. Tennessee State Planning Commission, Nashville 3.

Civic Planning, bibliography of basic information sources, Inquiry Reference Service, U. S. Department of Commerce.

Community Planning for Peacetime Living, Report of the 1945 Stanford Workshop on Community Leadership (Stanford University Press, 1946). Edited by Louis Wirth.

Reclamation of Independence, by Willis Nutting. Berliner and Lanigan, Nevada City, California, \$3.00. (To be reviewed). The agrarian decentralist position on human freedom and the place of man in society is stated by a leader among decentralists whose way of living supports his theorizing.

Build Your Own Adobe, by Paul and Doris Aller (Stanford University Press, California, \$3.00). The authors provide a beautiful descriptive account, with pictures and diagrams, of their experiences in building step by step their home with a new waterproof adobe brick of their own discovery, in their own design.

Communitas, by Paul and Percival Goodman (Chicago: University of Chicago Press, 1947, 141 pp., \$6.00).

Communitas, Means of Livelihood, and Ways of Life, by Percival Goodman and Paul Goodman, is a somewhat heavily scholarly study of some of the deeper causes, effects and remedies for ills of modern society. The first part of the book this reviewer found very tough going because of the semantic difficulties of the authors' trying to explain the philosophies of other planners and social thinkers as the background for their own dialectic and direct contributions.

But beginning with Part Three they become extremely interesting and quite lucid. The remainder of the book is a direct presentation of their own ideas on the real nature of man and how it should and could be the controlling need which all social planning must try to serve by designing the flexible material environment and the tools for its individually simple but socially complex satisfactions.

Particularly appealing are their suggestions: concerning the education of the young in an environment of small diversified farms; for counteracting by logical land use and zoning the eternal spectre of blighted areas in cities; for solving, even for New York City, the problem of the fantastic waste of human life hours now devoted to commuting. This last solution is accomplished by arranging for living areas within very short distances of all types of working areas.

Like Prestonia Mann Martin, in her book, *Prohibiting Poverty*, published in the mid-thirties, the authors suggest a divided economy requiring support by every able individual of its subsistence standard base but allowing great flexibility and freedom of choice within the spheres of planned luxury production and consumption.

There is a very interesting discussion of the applicability of portable prefabricated housing in the plans for "security with minimum regulation." Dispersion out of museums of the objects of cultural attainment like fine paintings and sculpture into the intimate environment of the people is a noteworthy example of their thinking.

The single guiding principle which holds the whole structure of their theories together and gives validity and acceptability to their philosophy is that consideration for human scale is basic. The neighborhood, the family, the individual, with his work, his recreation, and his joys of living are the elements to which the Messrs. Goodman award the stature of the planners' ultimate client.—Louise Odiorne, L. A. & Community Planner, Yellow Springs, Ohio.

"I wish to sound a note of warning. It is that you should not be over-ambitious, but should plan only for facilities suitable to the size of your town. Do not try to make Nuriootpa a second Hollywood, but strive to make it a better place in which you, and others perhaps less fortunate than you, can live full and useful lives."—Nevin Ward, Solicitor, "Some Aspects of Co-operation," *Community*, Nuriootpa, S. Australia, August, 1946.

COMMUNITY STUDIES

RED WING, MINNESOTA

"The Community Basis for Postwar Planning" is a study of Red Wing, Minnesota (pop. 10,000), in 9 bulletins prepared by members of the graduate faculty of the University of Minnesota from 1944 to 1946.

The several bulletins cover a general view, out-of-school youth, community leadership, education, art in Red Wing, the Red Wing newspaper, health and a concluding volume. The purpose of the study is partially indicated by the following from the concluding volume. .

"It is not our purpose in this monograph to examine the merits of increasing centralization of planning and control, or to suggest ways by which the tendency may be either accelerated or retarded. Rather, this series of studies was undertaken in Red Wing to discover, as far as possible, what is now left for the people in a small American city to plan and control, and of these things, what part can best be done by community as opposed to individual action. For surely it continues to be true that as individuals and communities we can to some considerable extent control our environment rather than resign ourselves to control by it."

A comment on community leadership is pertinent. "Professor Chapin, in his study of community leadership and opinion, has suggested one way by which potential leaders may be discovered. With the aid of a small local 'committee' he picked a group of about thirty persons recognized by their contemporaries as being the leaders in Red Wing. There were no others who were thought to be important enough in the community to be included in the list. Then the social contributions of these persons were compared with those made by a random sample of the city. The criteria used included membership in organized social or civic activity, service on committees, holding of official positions, and so on. Individuals singled out by these criteria are in a position, certainly, to do things in and for their community. And in Red Wing those who were nominated by their contemporaries stood out from the rank and file when considered in this way.

"The analysis of the random sample of the residents of Red Wing showed, however, that there were many more than thirty who were in a position to exert a real influence in the community. Another 150 or 175 had made social contacts and assumed responsibilities that showed them to be both interested in the affairs of the community and acceptable to their fellows—and yet they were not thought of by the 'committee' as being among the leaders. This group of emergent leaders averaged five years younger and one income class lower than the selected leaders. In other words, they are perhaps the 'comer-up-ers' to whom the community will look for leadership before long.

"Chapin's 'committee' also selected a small group of labor leaders and then compared the three groups of leaders, selected, emergent, and labor, against a random sample of the community with respect to their opinions covering wartime legislation, controls, and administration. The outstanding differences were not so much between 'yes' and 'no' answers to the several questions asked, but

rather in the percentages of 'undecided' in the several groups. The leaders, no matter how chosen, were much more positive in their answers than were the rank and file. In the random sample an average of 18 per cent were undecided on all the questions, while for all three groups of leaders the corresponding average was 6.2 per cent and for the selected leaders alone it was only 3.3 per cent.

"In other words, willingness to take a position on controversial issues apparently is a characteristic of leaders. As Teddy Roosevelt used to say, if you make enough decisions and 51 per cent of them are right, you'll accomplish something for yourself and for your country."

Volume 3 on leadership emphasizes the fact that leaders seem to vary in opinions as do the rank and file but are characteristic in being more definite than the rank or file. The question arises—Is definiteness rather than rightness the chief characteristic of a leader?

SOUTHEASTERN OKLAHOMA

Six counties of Southeastern Oklahoma were studied by the Southeastern Oklahoma Development Association, which, with the State Planning and Resources Board and the Institute of Community Development of the University, Norman, Oklahoma, has made a 236 page report, "A Social and Economic Survey of Six Counties in Southeastern Oklahoma," 1946.

Of all the farms in these six counties, from eighteen per cent in Bryan County to forty per cent in Pushmataha County had a total annual income of less than \$250, including produce used on the farm. Only 18% in Bryan County and 5% in Pushmataha County had total incomes of more than \$1000.

"There is a surplus of population, considering present conditions, in the area now regardless of the decrease in population since the beginning of the war." Reasons given are mechanization of farms, scientific farming, and "exodus from farms due to decrease in fertility because of erosion and former bad farming practices."

The most feasible road to improvement is held to be by introduction of industries. Service industries are as important as production of commodities.

The factors of production "are raw material, fuel and power, labor capital and know how or managerial ability. This survey establishes conclusively that all these factors are present except the *know how*." There is abundance of coal, natural gas, and labor, and there are some resources of minerals and forest products. Credit is available, but *know how* is absent. The population of Oklahoma is less than it was twenty years ago. Here is a nearly virgin field for know how in industry.

Some of the products suggested are wood products, pottery, canned goods and preserved strawberries, pecan candy, and sweet potato products.

In the six counties there were by the 1940 census only five towns of more than 2500 population, the largest having a population of 10,000. Less than a fifth of all persons in the six counties who were twenty-five years old or older had received as much as five years of schooling.

We have here the raw materials for community development. However, no single element of community growth would be adequate. For instance, if a discovery of mineral should make the whole area wealthy, unless there should be a cultural as well as economic development the result might be a general disintegration of life. Well balanced development of the whole of life is the great need in such circumstances.

Elm City, A Negro Community in Action, by C. L. Spellman (Tallahassee, Florida: Florida A. & M. College. Mimeographed, 1947. 75 pp. \$1.00). Rare among sociological studies for two reasons, this publication (1) attempts successfully to portray social processes in a Negro Community, and (2) keeps its use of statistical charts to a minimum, relying on brief sketches of personalities and relationships to convey its story.

On the Resolution of Science and Faith, by Wendell Thomas (New York: Island Press, 1947. \$3.50), offers an integration of science, religion, and philosophy. Of special interest to readers of COMMUNITY SERVICE NEWS is the final essay on "The Three-Fold Task of Social Science."

MEETINGS AND CONFERENCES

May 19-July 11. Recreation Training Institutes sponsored by National Recreation Association. Schedule and locations of Institutes in May, 1947, *Recreation*, page 105; or write to the Association at 315 Fourth Avenue, New York 10.

May 26-30. Training Conference on Community Education, George Washington University, Washington, D. C. Sponsored by National Institute of Social Relations, 1029 Seventeenth Street N. W., Washington 6, D. C.

May 29-June 1. Spring Folk Dancing Camp, Oglebay Park, West Virginia.

June 17-19. Twenty-Sixth Annual Conference, American Country Life Association, University of Dubuque, Dubuque, Iowa. Theme: "Rural Ideals—The Hope of America?" Joseph Ackerman, President of the Association, 600 S. Michigan, Chicago 5, Illinois.

June 28-July 12. Ninth Annual Summer Training School, Federation of Ontario Naturalists. Information from Mrs. L. E. Jaquith, care of the Federation, Toronto.

July 7-August 2. Workshop on Community Organization and Education, Manlius, New York, Dr. James E. Allen, Jr., Director. Information from Rhea M. Eckel, New York State Citizens Council, 309 McBride St., Syracuse 3, N. Y.

October 9-12. Annual Conference, Rural Youth of the U.S.A., East Bay Camp, Bloomington, Illinois. Adults are invited to bring rural youth and to participate in the conference. Write to E. L. Kirkpatrick, Secretary to Executive Committee, 734 Jackson Place, Washington 6, D. C.

JULY 24-31. FOURTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY, YELLOW SPRINGS, OHIO. (See back page).

FOURTH ANNUAL CONFERENCE
YELLOW SPRINGS, OHIO — JULY 24-31, 1947

New methods and resources for working toward better community life will be offered to members of the Fourth Annual Conference on the Small Community to be held in Yellow Springs July 24-31, 1947, under the auspices of Community Service, Inc.

Program topics will include health, education, community studies, recreation, small business and industry, religious life, community planning, and community council developments.

Among the leaders will be Howard McClusky, Wayland J. Hayes, David Henley, A. R. Mangus, Ruth A. Morton, Carl Hutchinson, Joe J. Marx, Morris Bean, Ernest Morgan, and Ralph Templin. Arthur E. Morgan will return from Finland in time to participate.

Complete information about the conference, including leadership, schedule, organization, and costs, may be secured on request. Extra copies of the conference leaflets are available for display on bulletin boards, for presentation to local newspaper editors, or for distribution among friends and community leaders.

NEW PUBLICATIONS OF COMMUNITY SERVICE, INC.

Principles and Problems of Consumers' Cooperation. A Study Outline. By M. N. Chatterjee. Prepared as a syllabus for a course at Antioch College, this study outline should also prove useful to groups elsewhere, wherever consumers' cooperation is studied. 20c per copy; 6 for \$1. Inquire for quantity rates.

A Discussion Guide for Autonomy and Initiative, by Mary C. Needler. Mimeographed. 20c per copy, 8 for \$1. Wherever discussion groups are meeting this guide will contribute to democratic formation of opinion.

The Vitality of Americans, by Griscom Morgan. A Human Events Pamphlet, 32 pp. 25c per copy, 6 for \$1. "The general trend of this paper is unassailable."—Paul Popenoe.

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